



Medical Number

SPECIAL ARTICLES

High Spots of Medical Missions
in Korea

O. R. Avison, M. D., LL. D.

Medical Work at the American Mines
E. L. Power, M. D.

Pioneering in Korea
Newton H. Bowman, M. D.

A Half Day Off
Miss Florence J. Murray, M. D., C. M.
The Good Old Ricksha Days in Seoul
Jesse W. Hirst, M. D.

APRIL, 1939

SEOUL, KOREA.

THE CHRISTIAN LITERATURE SOCIETY

NEW ISSUES AND REPRINTS

NEW BOOKS

Light on the Book of Daniel	W. L. Swallen, D.D.,	144 pp	paper ₩0.40	
Harmony of the Gospels (J. H. Kerr)	E. H. Miller, Ph.D. (Revised Text)	345 pp.	„ ₩1.20	cloth ₩1.40
Essential Facts about the Lord Jesus	T. S. Soltau	93 pp.	„ ₩0.20	
Mackay of Uganda	Miss McCune		„ .75	cloth 1.00

REPRINTS

Healthy Living, Revised,	Drs. Van Buskirk and M. S. Kim	227 pp.	paper ₩0.55	cloth ₩0.75
Pictures and Stories of Jesus	W. M. Baird, D.D., 4th. Ed.	50 pp.	„ ₩0.20	
Life of Jesus Delineated	Miss L. H. McCully, 5th. Ed.	34 pp.	„ ₩0.15	
A Course of Study in Personal Work	Mrs. Rose M. Baird, 2d. Ed.	98 pp.	„ ₩0.22	

ENGLISH BOOKS

Chapel Talks (English and Korean)	A. L. Ludlow, M.D.		paper ₩0.50	cloth ₩0.85
A Doctor's Spiritual Diary „ „ „ „				„ ₩0.85
Paul—a Christian Financier	H. E. Blair		„ ₩0.75	cloth ₩1.00
Stewardship in Korea	„		„ ₩0.75	cloth ₩1.00

C. L. S. of KOREA, CHONGNO, SEOUL.

COMMERCIAL UNION ASSURANCE CO., (LIMITED)

HEAD OFFICE :

24, CORNHILL, LONDON, E. C. 3.

Every Class of Insurance Undertaken
at Lowest Current Rates.

Funds Exceed..... £64,000,000.

Apply to **TOWNSEND & COMPANY,** Agents.

Telephone No. 13

CHEMULPO, CHOSEN

Telegraphic Add.: "TOWNSEND"

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: REV. H. A. RHODES, D. D. *Associate Editor:* REV. R. C. COEN

Secretary: MISS M. L. CONROW *Business Manager:* C. L. SOCIETY

Other Members:

MR. THOMAS HOBBS, MISS ELLASUE WAGNER, REV. L. T. NEWLAND, D.D.
REV. C. A. SAUER, H. H. UNDERWOOD, PH. D., MISS A. G. M. SKINNER,
REV. WILLIAM SCOTT,

Contents for April, 1939

ILLUSTRATIONS:

Missions at the Point of the Lancet	...	...	...	...	...	...	...	...	...	Frontispiece
Evangelists of the Union Christian Hospital, Pyengyang	...	...	...	...	...	...	...	...	...	76
MIRACLES OF HEALING										
Mrs. R. K. Smith	...	...	...	...	...	...	...	...	...	67
REMINISCENCES										
Miss Louise H. McCully	...	...	...	...	...	...	...	...	...	69
MEMORIES										
Rev. Homer B. Hulbert, F. R. G. S.	...	...	...	...	...	...	...	...	...	71
SOME HIGH SPOTS OF MEDICAL MISSIONS IN KOREA	Part I									
Oliver R. Avison, M. D., LL. D.	...	...	...	...	...	...	...	...	...	72
MEDICAL WORK AT THE AMERICAN MINES										
E. L. Power, M. D.	...	...	...	...	...	...	...	...	...	74
EVANGELISM IN UNION CHRISTIAN HOSPITAL, PYENGYANG	...	...	...	...	...	...	...	...	...	76
THE CHRIST TOUCH										
Miss Pearl Lund, R. N.	...	...	...	...	...	...	...	...	...	79
MEDICAL WORK OF CHURCH OF ENGLAND MISSION IN COREA	Part I									
Rev. Fr. H. J. Drake, S. S. M.	...	...	...	...	...	...	...	...	...	80
A HALF DAY OFF										
Miss Florence J. Murray, M. D., C. M.	...	...	...	...	...	...	...	...	...	82
PIONEERING IN KOREA										
Newton H. Bowman, M. D.	...	...	...	...	...	...	...	...	...	85
THE GOOD OLD RICKSHA DAYS IN SEOUL										
Jesse W. Hirst, M. D.	...	...	...	...	...	...	...	...	...	86
EDITOR'S COMMENT	...	...	...	...	...	...	...	...	...	88
NEWS ITEMS	...	...	...	...	...	...	...	...	...	88
NOTES AND PERSONALS										
Mr. Thomas Hobbs	...	...	...	...	...	...	...	...	...	88

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA

Business Manager.—The Christian Literature Society of Korea. Seoul, Korea.

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.50 (\$2.00 gold or 8/-). Single copies 25 sen, domestic; 40 sen, foreign.

Business matters and subscriptions should be addressed to the Christian Literature Society as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may be sent to:—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U.S.A.

REV. A. E. ARMSTRONG, D. D., Wesley Building, Queen St. West, Toronto, Canada

DO YOU BELIEVE IN EVANGELISM

HERE ARE SOME BOOKS ON EVANGELISTIC METHODS

A Course of Study in Personal Work,	개인전도연구	2d edit.	98 pp.	₩ 0.22
by Mrs. Rose M. Baird, ... ..	...		
A Hand Book on Personal Work,	실천신학개인전도학		245 pp.	cl. 1.00
by Ida B. Tate, tr. by Yum Hyung Woo ... ..	...		
The Art of Soul Winning	개인전도		56 pp.	.12
by J. W. Mahood, tr. by Dr. W. D. Reynolds, ... ..	...		
Five Lessons in Personal Work	개인전도의五론		15 pp.	.02
by D. A. Swicord ... ..	...		
Taking Men Alive	개인전도원칙		153 pp.	.45
by H. G. Trumbull; tr. by F. S. Miller ... ..	...		

SOME ON THE SPIRIT OF EVANGELISM

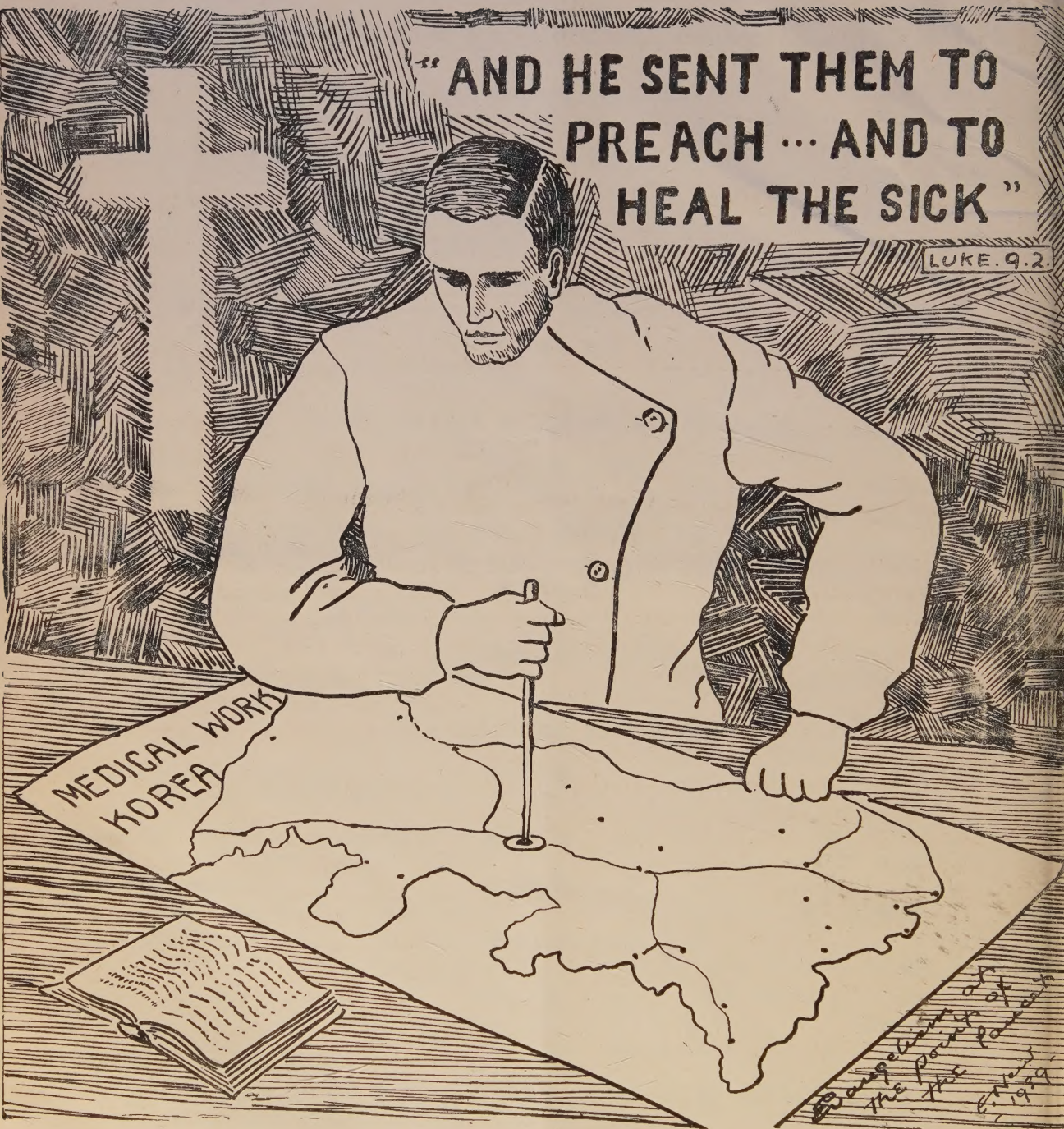
The Spirit Filled Life	성신충만한생활		135 pp.	.25
by Rev. John McNeill, tr. by Mrs. B. W. Billings ... ..	...		
The Secret of the Upper Room, John XIV.	누상비결		173 pp.	.40
by Oh Chun Young ... ..	...		
Why God Used Moody	우인의무의관		52 pp.	.10
by R. A. Torrey, tr. by Kang Moon Oh ... ..	...		
Great Revivals	대부흥가관의자서전		209 pp.	.50
by C. A. Finney, tr. by Choi Sang Hyun ... ..	...		

EVANGELISTIC MATERIAL

Illustrations for Preachers	전도담총		88 pp.	.25
by Dr. R. A. Hardie, & Kim Tai Wun ... ..	...		
Illustrative Stories for Preachers	강도괴담		24 pp.	.15
by An Pyung Han ... ..	...		
Illustration Stories	비유요람		48 pp.	.10
by An Pyung Han ... ..	...		
The Pulpit Treasury	강대보고 一집—四집			
by Kim Chung Hyun ... ..	...	Nos. I to IV paper (지역) 274—335 pp.		.80
" "	全 上	" " cloth (전포의) " " pp.		1.00
" "	全 上	No. V (五집)	106 pp.	.30
" "	全 上	No. VI (六집)	96 pp.	.35

CHRISTIAN LITERATURE SOCIETY OF KOREA

CHONG NO SEOUL



Medical Missions at the Point of the Lancet
(Drawn by Rev. E. W. New of Kumasan, Korea)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXV.

APRIL 1939

No. 4

Miracles of Healing

LURA McLANE SMITH

OFTEN HAVE we been asked when giving missionary talks at home, "Are there miracles of healing on the field?" and the answer is "Yes" but one must explain the meaning of the term. And that is not so easy. Another question is, "How much is prayer worth in healing?" A third question, "Is there demon possession today?" gives further pause. In all of these we are dealing with intangible things. If you can know and define and describe a miracle, giving cause and effect, then it is not a miracle. If you measure values in prayer as you measure electricity it is no longer spiritual. If you explain demons in terms of psychology, you still lack the spiritual power which man's mind alone cannot generate.

George Bowen in India wanted a sign to prove his apostleship to the natives and tried by prayer and fasting to gain power to restore sight to a blind man. He failed but he made of that failure a stepping stone to greater spiritual service. One native evangelist in Korea, who went about the country holding revivals and praying with and for the sick, is said to have performed miracles. Even some of our missionaries have given their testimony to his power. Many are the cases of prayer for afflicted ones troubled with "demons" which

have seemed effective. At other times results have been nil.

We very much doubt if a symposium on these questions by our missionary doctors would answer them to everyone's satisfaction. Do the doctors themselves know all about how healing takes place? Can they decide to what extent illness is due to a misuse, an under-use or over-use or of moral powers? The more it is due to any of these the more value a strong will, convinced faith and fervent prayer will have.

Do you know the influence of your own soul on your body? Can you measure the power a strong soul can exert over the physical and moral life of another? On the physical side, the doctors know just so much about medicines, how they act for good or ill on most people. But the exception comes—why failure when you were sure of a cure? Why recovery of a case given up by even the best physicians? In the final analysis all healing is a miracle, just as life itself is a divine gift. Christ himself always asserted it was God who gave him the power. "Who went about doing good and healing all that were oppressed of the devil, for God was with him", is Peter's testimony.

Perhaps the reason such mighty works are seen so little now is that it costs too much,

even Christ himself felt the drain—perceiving that power had gone out from him when even the hem of his garment was touched. Our doctors have their intellectual equipment and their professional skill in applying that knowledge. Their's is also the spiritual element, and that truly exercised, taxes the personality far more. But when that is used, hearts are comforted and knit together in full assurance of love. Herein is the old family physician or the missionary doctor, though behind the times perhaps in methods and means, still superior to the "specialists in whom I have no confidence" to quote from a patient sufferer's letter.

Bowen never abandoned his belief that miracle working powers were recoverable by the Church and ought to be an adjunct for work among idolatrous peoples who would welcome a sign. There may still be miracles such as divine love might use to reward a simple faith and give a complete revelation of Himself. Study the miracles Christ performed. The means employed were as nothing, the contacts simple;—a word, a touch, a handclasp, sometimes as personal friendship dictated, sometimes to point a lesson, in pity, or love, or anger, but never for fame or personal gain. His were not mighty works but loving deeds, deliverance from physical ills as a revelation of a grace transcendent over nature.

We read of the apostles casting out devils, anointing many that were sick and healing them—healing everywhere. This sort, with the establishment of the Church, has been lessened or seemed to have ceased. Any imitative actions such as our native evangelist's or Bowen's consciously entered into, does not seem right even if results are amazing. We hear so often the expression "Only a miracle will suffice." Not knowing all the natural laws as yet, we cannot say that God breaks his own laws to give a sign but it is a comfort to know we have a personal God willing to interrupt or adjust or change natural laws—the usual habits of divine activity—to perform

unusual acts consistent with his divine character to mark a new stage in the fulfillment of His purposes. But this may be only the manifestation of a higher law, as yet unclassified as a natural law because of our limited knowledge. We sometimes speak of a man's changed life after conversion as a miracle, but that is limiting the power of the Holy Spirit. A like physical transformation is also spoken of as a miracle. If, given the same conditions, the same results would follow—that is not a miracle. But when the results are as amazing as some of the cures here on the foreign field, is it much wonder that men come to know the love of God as keenly as those who saw his Son make the blind to see or the lame walk? And may not the need for such miracles be less now that he has given the gift of healing to so many more of his children, since the Holy Spirit guides in the use of plants and minerals and muscles and brains? Belief in miracles goes along with belief in God, a God who can control natural forces and initiate new processes as He wills. All life is a miracle, all healing of body, mind and soul a miracle of God's grace to us unworthy creatures. Our missionary doctors can say with Peter and John at the Beautiful Gate, "And now, Lord, by stretching forth thine hand to heal." And the patient can hear the voice of Jehovah Rapha, "I am the Lord that healeth thee".

For truly, medical missions are the direct result of the Word made flesh, the very method Christ chose for the revelation of his divine character, a point of contact between material and spiritual realms. Here science and the divine meet—the mercy, pity, peace and love of God using the means that God has supplied to further His revelation to men. Most folks admit "faith cures" for functional disease but not for organic. But a doctor with faith in God may still use the great means of prayer along with his physical and psychic treatments and generate a faith in God's powers as well as his own which relieves tension in the patient and lets nature do her work. We have often wondered how much power is thus

generated by the confident, fervent prayer of the surgeon (or his Korean assistant) as the patient takes his place on the operating table with frightened relatives waiting near.

James seems to imply that physical remedies and doctors are put aside for the anointing with oil and the laying on of hands of the elders who pray for the sick. Here on the mission field where most of our doctors are elders (we have even ordained doctors) castor oil or camphorated oil properly applied can still do a lot of good—and the prayer of faith does put the soul into a state of mind to throw off the shackles of disease. To the simple trusting mind many of our modern medical treatments bring amazing results. Miracles are occurrences of which the human condition is not self-competent manipulation of ascertained means but is a definite exertion of our trust in God—desire born of God in the heart of a man, sets his brain to

work and other brains to work and spirit works on matter until mountains move—mountains of superstition or dirt or disease. "For God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing." And certainly to medical missionaries have these gifts been given most abundantly. Medical work is not an accessory but an *integral* part of the Church's function. Christ could do no great work because of unbelief and yet he could pray "Father, I thank thee that always Thou hearest me", and mighty miracles of healing may yet come when believers every where learn to carry out the Master physician's prescription:-

Hearken to the voice of the Lord thy God
Do that which is right in His sight
Give ear to His commandments
Keep all His statutes
Jehovah Rapheka.

Reminiscences

LOUISE H. MCCULLY

1. Dr. Wm. McGill

AMONG REMINISCENCES of early days in Korea is that of the very pleasant friendship formed with Dr. Wm. McGill and his family who were living in Wonsan when I arrived in Sept., 1900. Dr. McGill was then a medical missionary of the M. E. Mission and was residing in a nice two storey house with a small dispensary near by. He had the reputation of being a zealous evangelist and carried on this part of his activities by the distribution of Christian literature then provided in the form of gospels and tracts.

He was said to be the first missionary to visit the city of Hamheung but of the visit itself I have no record except that I was told that here too he distributed the written message.

In frequent visits to his home I learned to

know Mrs. McGill and their three children, Myrtle, Stella and Willie. They had almost a small farm and Mrs. McGill was a fine housekeeper and a most hospitable lady.

One recollection that comes in thinking of Dr. McGill, is the day he drove up to our mission compound on Lighthouse Hill with his little Korean pony harnessed to a ricksha. He invited me to take a seat and led the pony around on our hill while I enjoyed the novelty of this unique pony chaise and tried to imagine myself back in Nova Scotia enjoying a ride in a real carriage drawn by a real horse. Dr. McGill was the first to use a sleigh and once drove a horse and buggy all the way to Seoul.

Among my photographs of early days is one dated May 25th. 1901 of a picnic group taken at temple grounds out from Wonsan.

THE KOREA MISSION FIELD

The group consists of Wonsan residents, Mr. and Mrs. McRae, Mrs. McGill, Myrtle, Stella and Willie McGill, Eva, Bessie and Gertie Hardie and myself.

The memory of Dr. McGill and family is a most happy one and I am sure that the seed sowing that he carried on so diligently has yielded a harvest and he will be one to receive

the Master's "well done good and faithful servant".

The present fine medical work in Wonsan is the fruit of this small beginning. The Lord of the Harvest has given the increase from those early days of preparing the soil and planting the seed.

2. Dr. Robert Grierson

Dr. Grierson was one of the three pioneer missionaries from the Presbyterian Church in Canada. He was both a clerical and medical missionary and arrived in Wonsan with Mr. Foote and Mr. McRae to take over the work opened by the Presbyterian Mission, North. When Dr. McGill left Wonsan, Dr. Grierson took over his dispensary but soon found that he could not carry on a daily clinic and devote the necessary time to the study of the Korean language. As he had just arrived on the field he decided he must have language in which to give the gospel message which was his great objective as a missionary. He therefore gave up the clinic and moved the small outfit to a small room in the Canadian Mission house on Lighthouse Hill where he and his family were

located. He also took the position as doctor for the foreign officials of the Customs, the salary for which he contributed to the Mission.

In 1901 Dr. Grierson moved to Sungjin and became pioneer missionary and doctor to the then wholly unevangelized field of North Hamkyeng Province and even went as far as Kando and Vladivostok on preaching trips. Later he gave his entire time to the medical work in Sungjin and on his retirement in 1936 left a hospital building which still awaits a Superintendent.

Few men in Korea have endured the hardships of pioneering and accomplished as much in opening up new territory, as this, our first Canadian missionary doctor to Korea.

3. Dr. Kate McMillan

Dr. Kate McMillan was our first woman missionary from Canada arriving with Mr. and Mrs. Robb in the fall of 1901. When she came, she found the missionaries in Korea all so eager to stress evangelistic work and so of the opinion that medical work was not needed to open doors to the Gospel as in other lands, that she began her professional work in a very small way and was quite eager to aid in the evangelistic efforts that were proving so fruitful.

She opened a small dispensary in Wonsan on a site that now has a hospital carried on by Korean doctors. Later she was moved to Hamheung and here her work expanded from treating patients in a little Korean house with very sparse equipment to a fair-sized hospital given by the Women's Missionary Society of

Eastern Canada. This work has continued to develop under the skilful management of another medical woman of whose work we need not speak in reminiscence.

Dr. McMillan contracted typhus from patients she was treating and passed away in 1922 leaving a memory of a very devoted missionary who cared little for personal comforts and did much to help needy ones. Perhaps her most lasting memorial is the three Korean doctors to whom she personally gave the necessary means for a medical education and who are all now in private practice. One she took as a mere lad and gave him first personal instruction and later sent him to Seoul for a course in the Medical College.

She "being dead yet speaketh" in the lives of these Korean doctors.

Memories

H. B. HULBERT



IT WAS ON THE Fourth of July, 1886 that Miss Ellers (Mrs. Bunker), Mr. and Mrs. Gilmore, Mr. Bunker and I landed at Chemulpo. We had had an adventurous trip from Nagasaki. Captain Hussey of the Tsuruga Maru, coming through the uncharted islands off southern Korea, was compelled in the fog to approach an island guided by the echo of his own whistle in order to see what island it was. I was in the prow and when that beetling precipice came toward me in the fog towering three hundred feet high within a hundred feet away I was simply paralysed. My old-time friends will bear witness that I wore my hair pompadour for the next twenty years.

We managed to get to Seoul on pack ponies in the blistering heat but when we entered the city we could not find the Legation nor any of the foreigner's houses. Dr. Underwood found us wandering about the Japanese quarter and guided us to American homes where we arrived more dead than alive. That summer there was a terrible scourge of cholera and a thousand bodies were carried out every day. I shall never forget the wailing cry of the bearers as they carried out their dreadful burdens, through the Little West Gate near our place. Some rascal threw a dead child over the wall into Underwood's compound in order to get him into trouble, which was fortunately avoided.

One day in 1887, I met Underwood on the street and he told me that he was in trouble. The first convert to Christianity wanted to be baptised but the Legation people thought he had better go slow. He asked me what I thought he had better do. I told him to go ahead. The treaty had been signed and the attitude of the Government had changed for the better, and there was little, if any, danger. He said he would baptize the man if I would come and help guard the door! He had me

right by the neck. I had challenged him to do the deed, so how could I get out of it without stultifying myself? Some of us went and behind drawn curtains and locked doors, in voices not raised much above a whisper, that man was baptised. He was an educated and well-to-do gentleman, which was to me interesting and significant. In 1901 I went to Pyengyang with Dr. Moffett the first time he visited that city. Appenzeller also went. The very first night we were urgently invited to visit some notorious dives and have a good time. I was greatly amused at my companions' embarrassment, not that I was not somewhat shocked myself. The American Minister had suggested that I go north and try to locate a coal mine where we might get some decent fuel for Seoul. I found it, but it was flooded and nothing could be done. Moffett opened a richer mine than that!

Appenzeller, Underwood, Heron, Scranton, Gale, Bunker, Jones, Lee, Hall, Gilmore, Allen, Foulk, Denny, Weber, Turner—all are gone. The other day I attended Gillett's funeral in Barre and recalled the time when I helped him buy the land on which the first Y. M. C. A. building was erected. How well I remember welcoming Grierson and his wife upon their arrival in Seoul; our trip across Siberia with Dr. Bull and his family; how the Higo Maru crashed in the fog against a cliff on the Goto Islands and came within an ace of going down; the Seoul Union and the tennis tournaments; the grand old Korean gentleman who introduced me to the fascinating pages of Korean history; how the King invited us all into the palace grounds to skate while he and the Queen and Crown Prince looked on and the swell dinner that followed when the King and Queen peeped at us through holes in the partition; the fun I had with my Korean teacher writing the Sa Min Pil Ch; how I went by jinrikisha from Nagasaki to Nik-

ko in the summer of 1887 and visited the Astronomical expedition under Professor Todd of Amherst at Shirakawa, whither they had come to observe an eclipse of the sun and how a small cloud obscured it all at the moment of occultation, a frightful disappointment; the games of chess I had with Lee and Reynolds, especially one I had with Lee down by the river one night when we were waiting for the arrival of Mrs. Lee on that queer little steamer which we called "The Death Trap". We played to the musical accompaniment of eight million mosquitoes.

I well remember the hunting trips when we found no tigers—fortunately for both ourselves and the cats; the dinner at the Russian Legation when "The Fat Prince" (Korean)

was scared stiff because a small kitten came in but later when a little tame tiger cub was introduced he never batted an eye! Then there was the riotous party when someone said that Gillett was only half a singer because if it takes eight gills to make a quart it must take eight Gilletts to make a quartette. Was he sore! Then the time when a Japanese foreman on the railway embankment bribed a Korean to tell him the most terrible cuss-word in the Korean language and the Korean whispered to him the monstrous anathema "Hal apaji"—(grandfather).

Ah, memory, memory! They crowd upon me by the million. I love the words "once upon a time....." but better still the words "The days that are still to come".

Some High Spots in Medical Mission Work in Korea

O. R. AVISON

Part I

DO GET ANYTHING like a clear idea of the part played by medical work in the regeneration of Korea, one must have a conception of the conditions that existed in 1884 when Protestant missionaries first entered the country. Without that knowledge it is not possible to apprehend what the coming into the country of modern doctors and the spread of sanitary information has done for these people.

At the time of our arrival in 1893, we found an alarming state of ignorance and superstition with invariable accompaniments of lack of all knowledge of sanitation and the causes of disease, resulting in a continuous succession of epidemic diseases and the continual presence of endemic illnesses which were decimating the population. Body vermin were abundant, bedbugs infested the houses, green vegetables that were to be eaten uncooked were often washed in streams polluted with the overflow from privies and drainage from fields that had been fertilized

by human excrement from persons infested with many kinds of intestinal parasites. Flies had access to all those contaminated places and just as free access to the people and their supplies of food. Mosquitoes were uncontrolled and houses were devoid of screening. There was but little isolation of those ill with contagious diseases. Babies in all stages of smallpox were carried about freely on the backs of their mothers or sisters. I can give a more detailed account of only a few of these diseases.

Smallpox

Forty years ago practically all whom one would meet, children or adults, were pock-marked. One middle-aged woman who came to our clinic told me she had given birth to eleven children and that each one in turn had died from smallpox before it reached the age of two years. She said all children were expected to have this disease before they reached the age of two and so many of them died that the mothers hardly thought it worth

SOME HIGH SPOTS IN MEDICAL MISSION WORK IN KOREA

while to count a child as a member of the family until that child had passed safely through this disease.

When I asked what preventive measures they took and what treatment they gave, she shook her head and said that the disease was thought to be caused by the entrance of a demon, so what could they do but offer gifts to the demon and pray that it leave the child.

One day I was walking outside one of the city gates when I beheld a strange sight up against the city wall. I was told it was the corpse of a child that had died from smallpox and, as the parents were afraid to bury the body lest the spirit would be angered and come back for another victim, they had just wrapped it in straw matting and laid it on a board. When it was more convenient they might tie the body to the limb of a tree. I have seen that done. A physician was never called in for such cases.

Here was an opportunity to test the value of vaccination against the power of a demon, if only I could persuade the mothers to let me try. At first all my offers were refused. One day, however, a mother—a Christian convert—said she would let me try it on her child. The child passed its second year and then its third without taking the disease; then other mothers were encouraged to try the new way. Soon there was a great demand for this wonderful demon destroyer. This opened the way to faith in our methods of preventing or curing other diseases. In time, the government took over the idea and made vaccination compulsory. To make sure no one is missed, all children are vaccinated every year and to-day, after only one generation of vaccination, smallpox has become rare. Now a person has to search for pock-marks and they are found only on some of the older survivors or, perhaps on young people in the far interior of the country.

Asiatic Cholera

Asiatic cholera is not endemic in Korea but in former days an epidemic was to be expect-

ed every five or six years. In 1895, there were cases in Manchuria and, day by day, reports came to the government of its approach to the northern boundary of Korea. Remembering the scourge of former epidemics, the people were filled with terror. The government, realizing its helplessness, asked me to try to save the city from this dread disease and provided me with policemen, money, and full authority to do whatever I might think necessary. All the missionary forces that could be of service offered to join me in this effort.

Here again, the idea of a demon as the cause had to be met. This time, however, we did not have a vaccine either to prevent or cure, so a different plan had to be devised. We printed posters in the simple phonetic character which nearly everyone could read; these were widely distributed and also posted in prominent places. The poster said:

Cholera is not caused by a spirit but by a living germ which gets into the body with the food. Cooking the food will kill the germ so that it can do no harm. Drink only freshly boiled water or other beverages; eat only freshly cooked food and always wash your hands and lips before eating or drinking. Keep your table dishes perfectly clean. Those who do these things will not take the disease.

In order to give an effective demonstration of the value of carrying out the directions of the posters, we established a kitchen and dining room close to the hospital ward and, having installed a cook and servants who could be relied on, arranged for all the workers in the wards to eat there every day. Not one of them contracted the disease during the whole period of the epidemic, although they were in daily contact with the sufferers.

There have been two or three cholera epidemics since that time but not one of them gained a foothold.

(To be Continued)

Medical Work at the American Mines

E. L. POWER.



FROM ITS organization in 1895, The Oriental Consolidated Mining Company has been known in Korea as the American Mines. There are several other mining properties in Korea which were operated by foreign interests. The Oriental Consolidated Mining Company has been and is the largest and steadiest producer of them all. It has never, since the first two or three years of its beginning, changed from its original organization and plan of operation, nor have those owning large amounts of its shares sold them, so its policies have been the same for all these years.

Henry Cleveland Perkins was president of the company from the days of its infancy until 1927 when he died, well past the age of three score and ten. Mr. Perkins was one of the best known mining engineers in the United States. He was noted for his excellent judgment in all mining enterprises. His opinion was sought by many who had mining interests. He never at any time owned any shares of this company and he would accept only the smallest salary. It is remarkable that he should have maintained throughout his life time such a deep interest in these mines out in the heart of Korea's mountains. It was in 1915 that the writer first met him in his simple little office on Broad Street in New York. One could not fail to be impressed by his earnest desire to employ men who would be willing to give of their best to this mining community. Among many important qualifications he hoped for in a doctor for the mines, he stressed two which have never been forgotten. He said, "We want a doctor who can take care of women and children. Our employees get married and there are women and children and they will be dependent upon you alone for medical care," and he also said, "We must have a man who will do his best to meet the medical needs of the native

population." Mr. Perkins had visited the mines and he must have sensed the challenge that was here afforded to a doctor.

During its existence this company has had only three managers. Two of them were men chosen by Mr. Perkins and the present manager, Mr. J. B. Lower, has been in the organization for most of the years since 1901. He has not only inherited that same spirit of Mr. Perkins, but has been a large factor in building up and maintaining a spirit of just and fair and kindly dealing to the natives whom we contact, and especially has he, and the managers before him, insisted that the medical work should become a continuing gesture of goodwill to the Korean people.

In 1919 when we were ready to resign in order to carry out our plan of joining the Southern Presbyterian Mission in Korea, the manager, who was Mr. Welhaven, reminded us that there was no greater field for missionary medical work than right here. While inviting us to stay here he said, "Of course your first duty will be to our company medical work, but as that takes only a part of your time you will be free and with our backing, to do all the Christian and medical mission work any doctor can be capable of doing." In all the years since our return here, the managers and their assistants have continued to more than hold up the hands of their doctor in every good work which he has tried to do.

A long article could be written about the general policies of this company; how it is not and has never been linked up with any other company; how it has never wilfully fluctuated the prices of its shares, no padded reports, no running through of high grade ore for a while to cause the stock to soar and then have the large owners "unload", how it has seldom been in the courts for land, lease or law; how it has always paid at least one dividend per year and sometimes three for all

MEDICAL WORK AT THE AMERICAN MINES

the forty or more years of its existence, never missing more than two, in spite of fires, floods, wars and famines. But I am asked to write more about its medical work.

The company maintains a little hospital with room for 25 to 30 inpatients. This is crowded at all times of the year. There are from 10 to 20 of these inpatients coming from a distance, people who have no relation to our organization. Through a dispensary and clinic connected with the hospital 75 or more patients go daily except Sundays. We perform more than one major surgical operation and numerous minor operations daily. As typical of the variety and type of operations during the week preceding we have done; one mastoid, involving lateral sinus thrombosis, one juvenile and two senile cataracts, one tuberculous abscess of hip, one empyema of thorax, two ruptured appendix cases with peritonitis, one Hibbs Fusion of spine for Potts disease, five tonsils, one large sarcoma lower jaw, and numerous minor operations, dental treatments, pneumothorax treatments of pulmonary tuberculosis. The medical and surgical work is in the hands of one foreign doctor and one Korean doctor. It is easy to see that adequate examinations, treatments and management of 75 to 100 cases daily cannot be done by two doctors and a few locally trained assistants. This problem is well understood by every mission station which tries to carry on a medical work. It is because it is so similar to such work that I am trying to relate what our company is doing, and how willing our management is to meet the needs about them.

In 1938, the report of which has just been compiled, this company spent over ¥60,000 on its medical work. There were treated in the wards, dispensary and the surrounding villages more than 40,000 sick patients (this is a record of treatments—not different or new patients). There were more than 400 major operations. Of the treatments more than 10,000 were for outsiders. No charge is made to anyone. Those not employed by the company

are given prescriptions and they must purchase their own drugs as well as materials used in operating, but no charge is made by the company to anyone, unless for some drug or substance unobtainable from the druggist. There is an X-ray which renders fair service. There are violet ray lamps, a diathermy and a small laboratory. Our hospital and dispensary is fitted with terrazo floors and tile walls. There is hot water heating and a central steam plant for sterilizing. The doctor is furnished a car and given every assistance and encouragement in doing his work.

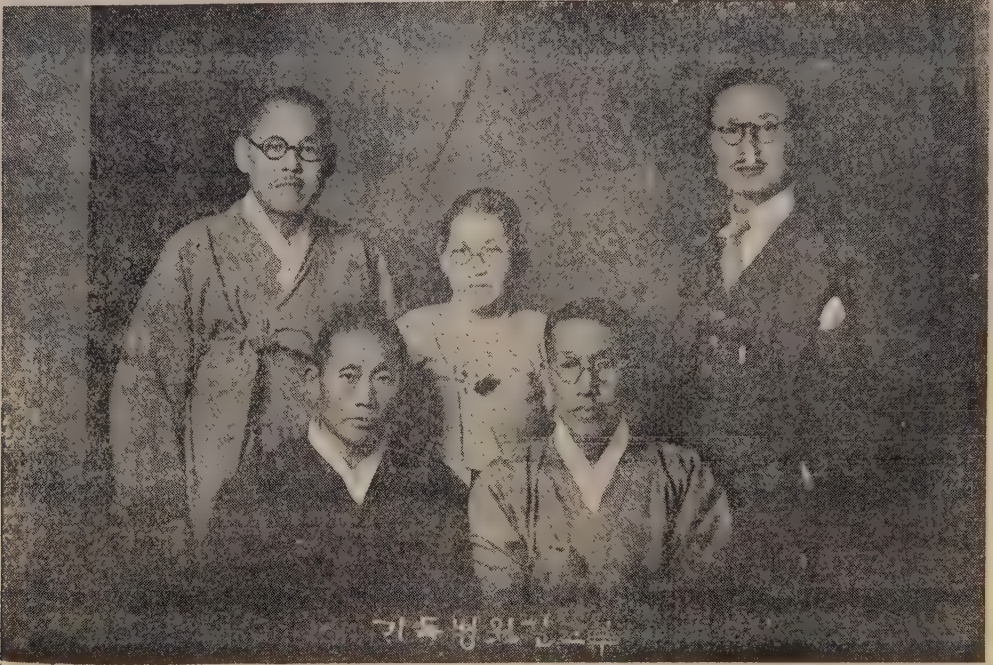
During all of my twenty-four years here I have never known one of this company's managers to refuse to send the company doctor to distant villages to see seriously sick natives. Never once has anyone been turned away from our hospital by refusing to treat them the best we can. Never once has the management indicated any unwillingness to buy whatever is needed to keep the equipment modern. The president of the company, Mr. Lewis Henry of New York, takes the keenest interest in the medical work. On his last visit his parting remark was, "When I come back again, I hope you will have a new X-ray outfit." Both he and our manager have told me frequently that they believe the medical work the most important single thing in our community. When the mining laws were recently revised enlarging the duties of mining companies to their employees, it was found that this company had been going the extra mile for all the years of its existence in the rendering of its medical work.

In 1919 when we were invited to return to this work after a year or two of absence, the manager said, "Our doctor is leaving us in July. It will be easy to find a doctor to take his place, but we are anxious to have one who loves the Korean people, and who will do his best to meet their medical needs." For the part we have had in this company's medical work during nearly twenty-five of its forty years, we are indeed grateful. It is a

THE KOREA MISSION FIELD

pleasure to state as clearly as I can some little praise of its unstinted charity and goodwill and to acknowledge, thus publicly, our deep appreciation for an opportunity given to us to do a work always dear to our hearts.

It may be that corporations do not have souls, as a rule, but I believe this corporation's efforts in general and especially through its medical work prove it to be contrary to the general dictum.



STAFF OF EVANGELISTS
UNION CHRISTIAN HOSPITAL, PYENGYANG, KOREA
Han Suk No Kim Myung Tuk
Yun ssi Hwa Pin
Kim Myung Chan Song Young Ik

Evangelism in Union Christian Hospital, Pyengyang



THE FIVE evangelists on the hospital staff, two having been employed but a few weeks, alternating month about between the hospital and follow up work in city and country, presented a written report of their work, including the use they made of the hospital staff's "White Christmas Gift" for poor relief, and the numbers of various Bibles and tracts sold and given away. They list 372 persons, including twenty five whole families, as new believers, and 75 backsliders reclaimed. The following

interesting stories are translated by Miss Payne from their report :—

Interesting Anecdotes of Faith Established.

1. A man by the name of Mr. Kyung Soon Ryu, a great sinner from his earliest youth, came to our hospital with a serious disease of his eyes. While he was receiving treatment he repented and decided to believe on the Lord Jesus Christ and said "In the past my eyes saw evil and were blinded but now since they have been cured, from this time forward I will read the Bible and sing hymns" so he

bought a Bible and song book to take home with him. And truly he left us with new eyes in both his soul and body.

2. Mr. Kwangsoh Kim at one time was a Christian, became discouraged and turned from God's grace and committed sin and in his misfortune he took sick and although he was in much pain he did not repent, but desiring to be cured he went out hunting witch doctors and sorcerers, who read prayers and practiced sorcery and although they did their superstitious magic, there was not even a slight improvement of his disease, so he came to our hospital and had a sinus operation and was completely restored to health. He decided to believe again and immediately bought a Bible and song book and was always singing and praying and went on his homeward way rejoicing.

3. Mr. Changyu Chun from the village of "Coal" (Soktan), came to the Medical Department of our Dispensary for treatment. While here he decided to believe on Jesus and went back home and kept the Lord's Day zealously. His parents opposed him in keeping the Lord's Day but although he suffered persecution at the hands of his parents he never ceased to preach with zeal and in his local neighborhood he procured many for Christ, so that the seed sown by Mr. Chun became a 30-fold, 60-fold, a hundred-fold harvest.

4. Mr. Sangok Moon was admitted to our hospital several year ago. At that time he had an operation on his finger and while here he was converted and went home, served the Lord with great zeal and brought much glory to his church. Now he is a church leader and is working very hard at it. Had it not been for our hospital, how could Moon have been a church leader and other precious workers be procured? Hallelujah!

5. At Sanumni is a man by the name of Mr. Ikwhan Kim, and a so-called sorcerer's devil had entered into him and for several months he had complete paralysis and lay prone in his bed and although the witch

doctors incanted and tried their sorcery and all sorts of superstitious things yet his disease was no better. In his poverty, after most of his money had disappeared in this way and he was still in much pain, he heard of our hospital and wanted to come but did not have even the price of the train fare. He was allowed to ride in a luggage cart pulled by a man and thus came to our hospital. He was treated and with faith in God established, returned to his home and the first Sunday, went by himself, walking a distance of ten li, to find the Yukpo church. He kept the Lord's Day there and before returning to his home he invited all the elders of the church to his home for a prayer meeting at which all the idols which he had served were burned. Since he is a man who is trusting only in God, Mr. Kim is truly liberated from the power of the devil.

6. Mrs. Sungil Oh was baptized and believed in childhood, but grew up and became a concubine several times and sold wine and drink. She brought her daughter to the hospital to be treated because of her eyes. She realized the sin in her past life and through prayer was reclaimed and is now going to the Namsan Church. So like the Woman of Samaria of old, Mrs. Sungil Oh came to Jesus.

7. Mr. Chung Soon Pak makes his living by driving a horse cart but he had difficulty doing so for he did not fear God and there was no sin that he would not dare to commit; he led a dissipated life; in his misfortune he was bitten by his horse and with a severe wound on his hand, came to our hospital. While being treated here he heard the gospel preached and decided to turn from his evil ways and believe. In spite of the fact that it was difficult for him to pay his treatment fee, he purchased a Bible and song book, has now gone home and is attending the Sin Am church. Every Sunday he drives the fractious horse and the hand which formerly squandered money, he now uses to carry his Bible and song book as he

THE KOREA MISSION FIELD

goes to the worship service. The hand that was seriously wounded has truly become a hand with new life flowing through it, because he came to our hospital, and heard the Words of Life.

8. Mr. Chegyu Nam had been a Christian in his youth but went to work at the Police Department and becoming discouraged, he turned away. His little son took pleurisy and nearly died. The father took the child to several different hospitals and all the doctors diagnosed it pneumonia and gave no relief. Fortunately they heard of our hospital and came. Through an X-Ray a clearly indicated diagnosis of empyema was made and the child was operated and entirely cured. While here the father heard the preaching in the hospital and again decided to believe on the Lord Jesus Christ. He said "All this suffering is the price of not trusting the Lord, but God is merciful and led us to this precious hospital and the disease is cured, so I can trust only in the Lord Jesus." He went home and then sent a letter to Rev. Mr. Kim in which he wrote, "Since I have repented, tears of thankfulness do not cease to flow. It is truly impossible for me to measure the pardon which is received daily from the Lord." Blessed are they that mourn for they shall be comforted.

9. Mr. Tosun Whang developed pleurisy and suffered much pain and could not get relief. He did not believe in God for he trusted in the superstitious arts, for his grandmother had been a sorceress, and because of her death that spirit must be served before the disease could be better, he was told. Although the sorceresses served that spirit and incanted and practiced all the magic arts and superstitious practices yet he was no better, in fact the condition grew worse daily and he could do nothing. Finally he came to our hospital where he was operated on treated daily and was healed completely. While he was listening to the preaching by our evangelist he received spiritual medicine from Heaven into his heart, he immediately be-

lieved, purchased a Bible and hymn book and went back to his home. Hallelujah!

10. Mrs. Whaksil Li sold wine to make a living. She developed empyema, came to the hospital for an operation and treatment and while here she made up her mind to believe on the Lord and in so doing was freed from the spirit of the so-called "John Barley-corn" (Wine Devil); the question of life and death caused her to give up her occupation of selling liquor and to trust only in the Lord Jesus Christ and make that the business of her life, so, she bought a Bible and hymn book and went home.

11. Mrs. Talsoon Song entered our hospital for treatment of indigestion. While listening to the preaching of the gospel she realized her sins for she had sold her lovely sweet daughter to be a dancing girl. She realized that her condition had been a result of her sin—her discouragement had stimulated the disease which she knew to be a longing (lovesickness) for her daughter and was the price of her sin. She repented at once and all her family now believe. Is this not like the Household of Rahab of old—receiving new life?

12. A man named Mr. Kang Choy was a Christian years ago but he had a great lust for money, so he hoarded and piled up the money and became a rich man. In his apostasy he intended some day to again be a Christian. In order to get more money, he bought and sold fields and one day when he forgot the Love of God and the Grace of our Saviour he fought over the purchase of a field; one eye was injured and he came to the hospital for treatment. While here he heard praying and singing and then the Words of Life being given and it stirred him deeply; he decided to give up his present life and again trust only in the Lord. He said "Not knowing God and piling up treasure and fields and fortunes is all emptiness." The family all believe and they are happy in Christ.

The Christ Touch

PEARL LUND

I HAD OFTEN heard reports from fellow missionaries of the fine work done in our Union Christian Hospital in Pyengyang, but after spending a few months helping there, I shall never again just *hear* them. "Seventy six beds ever in use and from one to three hundred patients cared for daily in the dispensary" is a statement very full of life now—brimful of miserable life to be sure, if one remembers only the first step in this moving picture, for they come maimed and suffering, some on the backs of their friends or carried by four, some in 'rickshaws or stretched out on springless carts, with anxious friends following, and many of them like that woman of old who had "suffered many things of many physicians and wasted her all."

A missionary's opportunity there among those waiting patients and their friends is limited only by strength and time. A few friendly words of comfort open hearts readily for the Message we have come to proclaim, and many find the Saviour, as the pastor and Bible woman tarry among them. How can we know? By faces lighted-up and changed expressions from the first day they came, and by hands clasping at ours as brave voices plead "The doctor is soon to do my dressing; won't you pray with me first, it helps so much." One can become very fond of the rooms full of patients awaiting one's daily rounds, I found, especially those cases who are in for some little time. How I should like to tell you about many crowding my memory just now;—a lad who thought life held nothing more, and that he would end it all by drinking poison, only to find that he had failed and that he had to go on living for weeks, in physical misery, to be sure, but every day with a sweeter realization of the presence of the Master who loved him. When he finally


died another young chap in the same room, told ecstatically of his death and said, "Oh I wish God would call me now too, for now that I have come to understand Christ's finished work for me I am ready to go." There was a little mother with typhoid fever, whom we praise Him for saving for her family of three, and an older man with erysipelas who called me "Grandma" and always begged me to stay longer and tell him more, and I must include little "Yo-han" (John) the Caesarian baby whose mother was a great example in faith to me. Before beginning the anesthetic, I wanted to be sure she understood how serious an operation she was about to have, so I told her how of course our doctors and nurses were all going to do their very best for her, and that we truly hoped to have a lovely baby for her, but that sometimes—all this time she held my glance steadily, then answered unfalteringly, "It's alright, I'm not afraid; God gave us this little one in answer to prayer and I know He will help you all and see me safely through." She went to sleep praying audibly and I need not say, I am sure, how we were all strengthened by her faith and that in a very few moments little Yohan was assuring us that God hears and answers prayer.

Caring for all these patients and carefully watching their progress day by day is a staff of fourteen fine Korean doctors and almost three score nurses (besides the missionaries) and they would merit praise anywhere. Cheerfully do they go about their duties from building to building in all kinds of weather, and many times their hours are long and we wish the new hospital of our dreams with all departments under one roof might come true, that their labors might be made less arduous.

Medical Work of Church of England Mission in Corea

REV. FR. DRAKE, S. S. M.

Part I

T WOULD NOT be accurate to say, perhaps, that the evangelistic work of this Mission rose from the medical work it supports, but it would be true to say that it began its work with the help of these doctors, who, from its first arrival in the country, have helped other agents of the Mission.

Dr. Corfe, the Mission's first Bishop in Corea, came to this country in 1890 and with him came two Doctors, Deputy Surgeon Wiles from England and Dr. E. B. Landis, an American citizen, who joined the Bishop in Canada on his way to Corea. The first of these was a retired army doctor who had seen service in the Crimea and other parts of the world, Dr. Landis had studied medicine and graduated in America but had early decided to give life and service abroad in the mission field, and it may be said incidentally, he was amongst the best gifted of those men and women who have devoted themselves to the foreign work of the church.

It will be best to mention at once that the work of the English Church in Corea, whatever its effect, on the whole, may have been and is, has from the first, been limited in extent, the number of its agents few, money subscribed for its support small, as compared with resources at the command of other Missions in Corea, so limited that it has been impossible to found and finance medical, educational, or other social service institutions except on the smallest scale. This will be better understood when it is noted that Dr. Corfe began work in Corea with a sum of about eight hundred pounds per annum, soon afterwards raised to one thousand eight hundred, guaranteed him by the London Society for the Propagation of the Gospel and a Committee of Officers in H.

B. M. Royal Navy formed for the support of the Bishop in his work; Bishop Corfe had long served in the Navy as Chaplain before his consecration as first Bishop in the Church of England Mission to Corea.

It will be asked how, with the limited resources at his disposal, it was possible for the Bishop to meet initial expenses of his staff's travelling, purchase of land in Corea on arrival, the building of houses for their accommodation and other expenses incidental to the operating of mission work. The answer is that Dr. Wiles not only worked unpaid but used his own income for support of his work in various ways; all members of the Mission were, at this time, giving their services free, except for the cost of their board and lodging, bare necessities of life: the Bishop threw his income into a common fund for the support of his colleagues and himself.

Before going on to speak of the Mission's medical work, begun as soon as the Bishop had reached Corea, it will be necessary to say that at this time, the last decade of the nineteenth century, the country had been opened to foreigners for some twenty years only; without special permission, they were confined to residence in one of the treaty ports, and the arrival of foreigners in the country was regarded with fear and dislike by officials and the people in common; superstition gave rise to alarmist reports as to the foreigners' reasons for entering Corea, their customs and more specially as to what went on in hospitals; foreigners on their part, ignorant of the language and in the absence of teachers or manuals for acquiring knowledge of it, found great difficulty in learning to speak or write and so establishing cordial relations with natives and dissipating mistaken fears.

MEDICAL WORK OF CHURCH OF ENGLAND MISSION IN COREA

The two doctors, Wiles and Landis, were not men to be daunted by such difficulties; the former gave a taste of his quality on the event of his death which occurred when he was nearly eighty years of age, after his return from Corea to England. He met his end in an accident, was run into by a lorry whilst riding a bicycle and was taken up with both arms broken amongst other injuries. However that may be, he was able to give orders, in no uncertain terms, that no one but a qualified doctor was to touch them. He was taken to the hospital but did not survive the accident many days; he was a man who lived dangerously, God rest his soul.

The two Doctors, Wiles and Landis, having reached Corea in 1891, began their work at once, the one in Seoul, the capital of the country, and the other in Chemulpo, at that time the port for Seoul, and the only one, for it was some years before the port of Fusan was opened and connection with the capital established.

They were soon followed by Dr. Cooke, who had qualified in Edinburgh and together with a lady helper who had volunteered help before Bishop Corfe had sailed from England on his way to Corea, and arriving soon after him, undertook work amongst women as the Mission's first lady doctor, that is to say in the year 1892.

In telling of the work these and other qualified doctors, who from time to time have followed and succeeded them, have done for the country and Mission, it will, perhaps, be best to make the English Church's contribution to medical work centre round individual doctors; it is not ideally the best way of writing history, but unless one has the special gifts of a Gibbon or a Prescott, it has advantages.

To begin, then, with work done by Dr. Wiles. Reaching Corea, as has been said in the year 1891, in the course of the next year, Doctor Wiles opened dispensaries on opposite sides of the capital, in wards known as "Nak Tong" and "Chong Dong", whilst he lived in a small Corean house near the British Con-

sulate. As time went on and attendances at the dispensaries increased, to these dispensaries were added houses where inpatients could be received and treated; these were not "hospitals", but small Corean houses where the patients lay on the floor in the manner of the country, and rugs served them for bedding.

Next year in 1892, Dr. Wiles received the help of nursing Sisters, members or Associates of the Community of S. Peter, whose centre house is in London and which undertakes the work of financing and operating hospitals and homes in England, in aid of children and aged or infirm patients. Following the arrival of a Sister and an Associate of the Community, plans were made to replace the dispensaries by buildings better adapted for use as hospitals, not buildings on a foreign plan but built in Corean style and adapted for the use of foreign beds; the attending of patients lying on the floor being attended with many difficulties and disadvantages as may be imagined.

In 1893 Dr. Wiles parted from the Mission and returned to England; he had volunteered his help for only a short time in the first place and was replaced by Dr. Baldock at the Nak Tong Hospital, and by Drs. Cooke and Allen, lady doctors, at the Chong Dong Hospital, whilst secular nurses took the place of the nursing Sisters belonging to the S. Peter's Community.

Here be it noted that in appraising work done by medical mission account must be taken not only of relief of suffering due to sickness and disease but of indirect benefit rising from them. Thus, in the case of these two hospitals, it is not only, that through them thousands on thousands of patients were cured before it was closed in 1904, but it was through them that Dr. Cooke was able to make Christian contacts in the Palace, being appointed Medical Officer to the Queen, on severing her direct connection with the English Mission in 1896. Added to this there is the founding of a orphanage in which the

Sisters of S. Peter began to receive children who were left in the hospital, brought by parents, relations, or friends and subsequently abandoned by them. The orphanage was kept open when the Seoul hospitals were closed and the Sisters, from that time to the present, have continued a work by which thousands of orphans have been reared and either married into Christian households, or educated for work as teachers or nurses. Or again there was the relief work done by the Doctors Baldock and Allen when, as was common in former years, the country was visited by plague, cholera or other epidemics, by the distribution of medicines and medical advice in Seoul and the vicinity.

No mention need be made to the help given by Doctors and Nurses to the evangelistic work of the Mission, by teaching and example, the latter as valuable or even of more value than the former, (this nota bene) or, as was

Dr. Baldock's custom at one time, by visiting and relieving sick people sent from the country round Seoul, and accommodated for the purpose in a house on the Han River's banks at Sam Gay, a suburb of Seoul.

Mention should also be made of the help given by hospitals in those early days in breaking down that superstition with which Corea was scourged and depressed, but a full account would require an article by itself, here the mere mention of the fact must suffice.

So far then the work of Drs. Wiles, Cooke, Baldock and Allen has been glanced at; they continued working in the two hospitals in Seoul from year 1891 to 1904. when, shortly after their marriage, Drs Baldock and Allen retired, and the Mission was no longer able to operate hospitals in the Capital in addition to others founded at Chemulpo and elsewhere.

(To be Continued)

A Half Day Off

FLORENCE J. MURRAY

YOUR SURGEON HAD left and one interne was sick. There were several seriously ill cases among the patients, and routine and administrative work was getting piled up. It had been a strenuous few days but this was Saturday and the clinic closed at one o'clock. Dr. Chung was on duty and I would have a half day off. I planned to teach a girl to darn my stockings and do my mending while I wrapped Christmas parcels for the home folks, then I was going to write a few letters, take a little drive in the car, and in the evening pay a call and wash my hair. I was weary of moans and groans, anxious enquiries, and requests for impossibilities, and I wasn't going near the hospital once all afternoon. It was going to be a real half day off.

About noon the office man came to tell me the contractor I had been trying for days to

see about some defects in the new building that must be put right before the year end, when his responsibility would be over, had finally agreed to come that afternoon at four o'clock.

Just before one o'clock the secretary of the Y. M. C. A. came in to talk over plans for the sale of Christmas seals for anti-tuberculosis work. I wanted the Y. to take the responsibility and so must see the man. He stayed till long past lunch time but I did not mind for wasn't I to have the rest of the day off?

A note by my plate said, "Please come and see our sick child as soon as you can." That did not take long, and, having started the girl at the mending, I sat down to finish the chapter I had started to read the night before in a new medical book.

Ding, ding, went the telephone. Dr. Chung was asking, "What about that old man with

septicaemia? I am afraid he is going to die. Shall I send him home?" Patients likely to die usually wish to go home to die there rather than in the hospital.

"Better have a talk with his people and let them decide what they want to do. We can't do any more."

At three thirty I went to the hospital to see if by any chance any thing more could be done for the old man. There was also a woman who had seemed worse in the morning and I might as well have a look at her before the contractor arrived.

While I was examining the patient's chart in the nurses' office a voice behind said, "Doctor! What about my daughter? Is she going to live? Isn't there any thing more you can do?"

It was the father of the young wife who had drunk lye to end the misery of the constant beatings by her husband. We had to put a tube in her stomach to feed her by and she was still in a critical state from pain, starvation, and weakness. We had had this same conversation several times already but I replied once more that I was afraid her chances were not very good and we were doing all we could.

In the women's charity ward I asked the patient where the pain was worst.

"The pain is everywhere."

"Yes, but where is it worst?"

"There is no place where I haven't pain."

"I know, but where the trouble began is likely more painful than other places. Where do you feel the pain most?"

"My whole abdomen is all painful. The wind got in at my knees and my whole body pains."

"How is it here?" gently palpitating the upper abdomen and watching the patient's face which showed no signs of wincing or distress at the pressure. "If you would tell me definitely what I ask you, I would understand your trouble better and could help you more. Does it hurt when I press here?" Or here? or here?

"No, there is no pain there," but finally that all pervading pain was traced to its lair.

The old man was still to be seen. Now lapsing into unconsciousness, he was watched over by his wife while the son had gone to summon a family council to decide what to do.

By this time it was past four but there was no sign of the contractor. The janitor appeared instead and got the key of the car.

Loud words in the entrance between a visitor and the boy who watches the shoes made me feel it best to avoid the scene so I escaped into my office where the ravages of the summer floods had been receiving attention leaving the room reeking of fresh paint.

Half past four and no contractor. I donned shoes, hat, and coat and was locking the office door when a sweeping bow announced the arrival of the man I had been waiting for. Off came shoes, hat, and coat, and together we viewed the holes in the concrete floors, the cracks in the plaster, the windows that would not shut, the places where the paint had changed color and run down in streaks on account of dampness in the walls.

"When are you going to fix all these things?" I asked.

"Some time before the end of the year."

"But it is cold stormy weather now and coal is expensive. We can't keep the place warm with windows open all the time. You'll have to fix the windows right away even if we have to wait a week or two for the rest of the work."

"It is really too bad about the windows. I'll have them seen to at once, and the rest in a week."

And with that I had to be content,—until we see what a week brings forth,—or fails to produce.

Going to the telephone he called his office giving them the information that the patients in the hospital were perishing from cold, and the state of the windows could not be endured for another night. The man who fixes steel window frames was to be sent at once to them. "Don't send a message to him," he

went on, "don't phone to him, don't tell him to come, but go yourself and get him and bring him here immediately."

This sounded like business and I enquired when the man would arrive.

"O, in half an hour if he comes, but very likely they won't be able to find him this late in the day."

While the contractor was taking his leave the janitor arrived with the information that the car battery was run down and the car ride off the program for the day, also that if he did not get down town with the battery immediately it wasn't likely that we would be able to go to the country churches we had planned to visit the next day.

"Doctor." It was the belligerent individual who had been demanding shoes. I feigned not to hear him.

"Doctor. "What are you going to do about this? I want to know. You're responsible for this place, aren't you? I came in here this afternoon at half past three. I visited one of the patients and was leaving again at twenty-five minutes past four, which makes it only fifty-five minutes from the time I left my shoes here until I came to look for them again, and they were gone. Gone, I tell you. What are you going to do about it? I want to know."

The door opened admitting two workmen. "We've come to fix the windows," said they, "if you'll show us where they are."

No janitor, no cleaner, and an aggrieved and importunate individual at the door. "I'll show you the windows," said I, more resignedly than might under other circumstances have been the case, and off came coat and hat again.

"That's bad all right," they agreed after inspecting the unshuttable windows. "We'll come and fix them tomorrow."

"Why not today, now that you're here?"

It's too late today. Why didn't you tell us sooner? We can't possibly do it today but we'll come first thing in the morning."

"We'll be very cold tonight if you can't fix

them today. And besides tomorrow is Sunday and we like to be quiet on the Lord's day and not do such work."

They smiled. How odd these Christians were. To be willing to be cold all Sunday and Sunday night rather than do a little job like that on one particular day that was in no respect different from any other day. Very odd, but the Christians had queer ways, and they agreed to come Monday morning.

I donned my coat and hat once more but not very hopefully for my friend without the shoes was waiting down the hallway.

"Well, what about it?" he began belligerently. "I came to this hospital to visit a friend, I was here just fifty-five minutes and when I went to leave, my shoes were gone, and they were new ones I had worn only a few times. What are you going to do about this little scamp here who let my shoes be stolen? And how can I go home without shoes?"

"How was it," to the boy who looked considerably worried, "how was it these shoes disappeared? Did you leave your post? Why weren't you on the job?"

"I was right here all the time, only it was so cold in the porch that I stood inside the door and didn't go out every time any one went in or out. But I know every one who went out during that time and may be we can get the shoes back."

"I see only two things to do," said I, "Either the hospital pays for the shoes and we get a boy we can trust, or you make good the loss that came about by your carelessness. Which will you do?"

"I'll pay the money," he replied, and I produced the amount, gave it to the shoeless one, and informed the boy that part of his wages would be kept back till the sum was repaid.

Then, leaving a mollified man and a tearful boy behind I finally escaped.

It was now six o'clock. After supper I sat down to finish the chapter of my book begun the night before, before going out on the call,

but a visitor came to see me and by the time I had convinced him that I was not going to be persuaded into sending his son to medical school at my expense, it was too late to make

the call, but I did get my hair washed, reflecting as I dried it that at times a half day off can be quite like one right on the job all the time.

Pioneering in Korea

NEWTON H. BOWMAN



WENTY-SEVEN years ago, I went to Korea as a medical missionary, under the auspices of the Board of Missions of the Methodist Episcopal Church, South, of Nashville, Tennessee. I remained in the "Land of the Morning Calm" for a few years—years which were lived to the full, rich in contacts and in experience. They were years which counted, and now, as I write, memory leads me with unerring precision back to the Old Korea which I knew, and I meet again my friends of those far-off days. It is to these men, pioneers all, in the real meaning of the term, that I dedicate this reminiscence.

One sees with more clarity as the perspective lengthens. There stands out in clear relief the character of the service of these associates in a field of labor. The ministers of the gospel, the lay workers, the physicians and nurses on the mission field gave every evidence of those composite qualities incorporated into the trilogy of gentlemen, scholar, and Christian. The first quality was outstanding by introductory acquaintance; the second became more pronounced as acquaintanceship ripened into friendship, with its opportunities of stimulating intellectual encounter and the resultant exchange of ideas in eager search for knowledge and for an understanding of this race of Orientals; the quality of their Christianity speaks for itself in the type of advancement which one sees in Korea today. Christianity is a permeating force, and not only permeating, but also cumulative. These men laid cornerstones; they built foundations. Today the structure looms high, beautiful in line and symmetry.

I remember particularly my doctor associates. When I became a member of Severance Union Medical College staff, it was my privilege to become a co-worker with a group of physicians and surgeons whose abilities were really outstanding and astounding to me. Going into that hospital was productive of giving me a conception of the real meaning of missionary work as connected with my profession. The hospital was an institution based on medical and surgical principles of relief which I understood. This staff of highly trained men was concerned immediately with the problem of finding by diagnosis the crying need of the patient, and of applying the remedy. This is the function of scientific medicine as applied to suffering humanity. These men contributed diligently and faithfully not only to immediate relief, but also to the eventual welfare of those whose suffering they had soothed, by the working out of methods, the establishing of enduring conditions of health and happiness. To the Koreans in turn, when they were ready to receive them, were passed on these plans which, as missionary products of medicine and of surgery, have been the ultimate means of assuaging the multiplicity of evils of Korean life.

I pay tribute to these men for another reason. My association with them has helped me to know in its fullness what my Hippocratic oath means, and what applied religion means. I love humanity, and I have for all these years made it my practical, workable religion to serve those who suffer. My religion tells me to help someone and everyone who is in need, and it persuades me to stand, if need be, with the vilest man or woman who

ever lived, and to look for and to receive nothing as my reward, except to feel that I have done my Christian duty, as a physician, to the body and the soul of man.

This has led me at times into strange paths. As "Twas said, He ate strange flesh". It has all been to the good, and perhaps I have at times been most benefited by association with those outside any and all creeds. With these, there has ever been occasion to minister without the clash of conflicting dogmas, with my guiding principles simply those of the Great Physician, whose teachings are responsible for what I have done. By this means, as well, I have been privileged to recognize at the sick bed the moral beauty of many a character who never before knew the difference between the pagan idea of "Your misfortune is no concern of mine" as against the helpful attitude and deep concern of the attending

physician. Perhaps this is the core of the thought contained in Christ's promise that His followers might do yet greater miracles. These 'greater things' have brought much delight and solace to me.

Thus, a torch lighted twenty-seven years ago in a foreign land, by the steady hands of fellow-laborers, has burned brightly in my heart, warming me and encouraging me. By the glow of this light, I have come to know that

"We live in deeds, not years; in thoughts,
not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs.

He most lives

Who thinks most, feels the noblest, acts
the best".

The torch flung by the pioneers shall be carried on.

The Good Old Ricksha Days in Seoul

JESSE W. HIRST

WHEN I ARRIVED in the capital of Korea in September 1904 city traffic was geared to the ox-cart and jinricksha or 'manpower-cart'. If extra speed was required when using a jinricksha a 'pusher-man' was added to aid the regular 'puller-man'.

Dr. Avison and I were the only practitioners of Medicine in that city of 350,000 people. In addition to his other varied duties, Dr. Avison had been for many years physician to His Majesty the King and, through that connection, to many of the palace dignitaries. In the earlier years of his palace service he had been provided by the authorities with a four-man carrying chair, but for a time preceeding my advent they had provided him with a jinricksha.

For this palace service, he must be ever "on call" and, whether day or night, he must report in full regalia of frock coat and high hat. These arrangements had been in operation for

at least ten years and with his constantly increasing responsibilities in teaching, hospital supervision, and other activities he was anxious to share with me this palace service along with our general endeavor to share and share alike whenever I could fit in and relieve him.

In due time I was introduced into the palace, formally presented before His Majesty, duly inspected, interrogated and approved, and with all the formalities, appointed assistant palace physician. When this arrangement had been in operation a short time and I was attending at the palace quite regularly, one day the King, in the midst of other inquiries, suddenly asked by what means I made the required journey to and from the palace. In reply it was made evident that I was dependent upon hired rickshas every time I visited the royal domicile. No remarks were then made but after my departure that day His Majesty gave orders to have a ricksha,

THE GOOD OLD RICKSHA DAYS IN SEOUL

provided for my use. I was consulted about its style and general "get up". Catalogues were produced and a selection made. The order was then sent to Osaka, Japan.

From time to time His Majesty inquired whether the proposed ricksha had yet arrived and without undue delay the shiny new vehicle was delivered at the hospital where it was duly admired, especially its rubber cushion tires—a new improvement. On arrival at the palace in this fine, shining carriage it was my pleasant duty to thank His Majesty and express my delight in the use of this "up-to-the-minute" new vehicle.

The King next inquired who was drawing this paragon of all jinrickshas and on being informed that whenever it was necessary to visit the palace a coolie had to be called in off the street to officiate, he insisted that a permanent jinricksha man must be secured. From then on, therefore, we had two men at our disposal, one for Dr. Avison's ricksha and one for mine. For hurried calls or special trips both men could be used by either of us. Moreover these outfits were at our disposal for

making other calls in addition to those at the palace.

At that time our days were filled up somewhat as follows: morning chapel, teaching medical students, doing hospital ward work visitation, conducting pay and free clinics all before lunch. Early afternoons were devoted to more classes and operative work. When this schedule was finished we were free to make professional visits to private patients in the city both Korean and foreign. These calls would often keep us out till 8 or 9 o'clock, unduly delaying home schedules but never seriously objected to by either housekeeper or servants.

It was in this type of practice that our jinrickshas proved most servicable. Our thanks were constantly given His Majesty for thus facilitating our work throughout those fateful years. All honor to the jinricksha which enabled us to ride in state to the Palace arrayed in top hat, frock coat, white gloves, and spats, or in less imposing array making "rounds" like our own country doctors in the good old "Horse and Buggy Days"!

Greetings

My greetings to this medical number of the "Korean Mission Field"! I'm sure it will be most informing and inspiring.

I think there is a real place for these special numbers of mission periodicals, which concentrate on some "functional" phase of our common enterprise.

The medical work in Chosen has been so notable that the story presented by this number should be something of a landmark. For example, more than in any other field, the medical work in Chosen, particularly as represented at Severance has, within the life-time of those still active, traversed most of the road from pioneering to devolution. Chosen has also had some of the most noteworthy work done for lepers. The evangelistic outreach of the Chosen Mission hospitals, culminating in the creation of scores, if not hundreds, of churches, is remarkable.

In spite of the problems of the present hour, we can give thanks and take courage.

E. M. DODD, M. D.

Medical Secretary, Board of Foreign Missions, Presbyterian Church, U.S.A.

Do Medical Missions Pay?

A grateful Korean, able to express himself in English, has written a mission secretary regarding the return of a doctor:

DEAR SIR:

Are you in peace? I hope you will excuse me, but my heart is so full of thanksgiving to God for what he has done for me through your servant in Christ, Dr. Martin, who saved my life and soul, I wanted to know if it will be possible for my people to have him back now. He cures our bodies and loves us so much we find Jesus through Him. He is so gentle with the Koreans. I think his voice must be like that of Jesus. He befriended the homeless, fed the hungry, cured the sick, found a job for those that wanted to work. Dr. Martin loves the poor and needy and does not seek to gain friends that will do for him.

Please send our friend back to us as soon as he is rested. God does not give us a friend like Dr. Martin but once in a lifetime. Please tell him that my people are thinking and praying for his return to us.

Quoted from Korean Echoes.

Editor's Comment

We are indebted to Dr. and Mrs. R. K. Smith of Pyengyang, Korea, for collecting the material for this number and putting much of it into shape. They have done so well that we have several articles left over to be used in the near future. Dr. and Mrs. Smith are connected with the Northern Presbyterian Mission and came to Korea first in 1911.

Of the contributors not mentioned in the "News Items," Miss Louise H. McCully is a retired missionary of the United Church of Canada Mission and Miss Florence J. Murray, M. D., C. M. is of the same Mission and in charge of the hospital at Hamheung.

Rev. Homer B. Hulbert, F. R. G. S. is a resigned missionary of the Methodist Episcopal Mission and Miss Pearl Lund, R. N. is of the same Mission and is located at Haiju.

Rev. Fr. H. J. Drake, S. S. M. is the senior missionary of the English Church Mission who came to Korea in 1897.

E. L. Power, M. D. is regarded as a "real missionary" for the splendid work he is doing at the American Mines (Unsaninko, Chosen). We rejoice in the fine tribute he pays his Company that has so loyally supported him.

Even "proof reading" such a number as this is interesting. We hope our readers will enjoy it.

News Items

Dr. N. H. Bowman is at his E. N. T. specialty in the Hidalgo County Bank Building, Mercedes Texas, and sends sincere greetings to friends in Korea.

Dr. O. R. Avison is writing his Memoirs with the help of Miss Edith Royce. He has had good visits with his son, Gordon, in the furlough home in Rockville Center, Long Island, his son Edward in Kirksville Mo. and his daughter, Lera, in Muskogee, Oklahoma, and expected to finish up the winter in Florida.

Dr. W. T. Reid is Director of the Ohio Messianic Testimony, 109 Malvern Place, Mt. Auburn, Cincinnati Ohio, with divisions, in Akron, Canton and Hamilton. Two fine sons are helping in this work and his daughter, Annabel, is taking up training in Bethesda Hospital. He remembers with pleasure the cordial fellowship in Korea and extends sympathy in the present problems.

The VanBuskirks are at 1012 Ramona St., Corona, Cal. Dr. Van was ordained even before he came to Korea, so he took a church when health prevented his return eight years ago. After being pastor of one

church he has just entered into another with a fine new building and pipe organ, the first service being on New Year's day. Mary Alice is a junior in the State University in Los Angeles, majoring in psychology. Their thoughts and prayers are with friends here.

Dr. H. H. Norton writes that his son, Henry, has been making a name for himself in Ear, Nose and Throat work in the two years he has been with him. Being just off the beaten track in Eugene, Ore. they do not see as many missionaries as they would like to meet.

Dr. R. G. Mills has moved to Decatur, Ill., 314 Standard Office Building and is doing some research along with his office work in which his wife assists. Roger is with the Standard Company in Java and Marion is doing dental research in the Zoller Dental Clinic of the University of Chicago. Dr. Ludlow spent Christmas with them, to help ease his loneliness.

Dr. J. W. Hirst at 1507 Duke Oil University Road, Durham, N. C., writes of a delightful Christmas with his daughter Jessie Marianne and granddaughter, Helen. Donald is in his second year of medicine in Duke University.

Notes and Personals

Southern Presbyterian Mission

Birth

To Rev. and Mrs. D. J. Cumming, Mokpo, a daughter Anne Shannon, on January 15, 1939.

Visitor

Rev. H. Kerr Taylor, D. D., Educational Secretary of the Southern Presbyterian Mission, Nashville, visited Korea on his return journey from the Madras Conference, India.

Methodist Episcopal Mission, North

Honorably Retired, Returned to U. S. A.

Dr. Mary M. Cutler, from Pyengyang.

Methodist Episcopal Mission, South

Left on Furlough

Mrs. V. H. Maynor, Ewha College.

The sixtieth birthday anniversary of Dr. J. S. Ryang was celebrated at First Church, Seoul, on March 15th. Over 170 telegrams were received; a book of some five hundred pages of congratulatory messages is being bound for presentation to Dr. Ryang. The churches in Korea and Manchuria presented him with a silver tea set and silver fruit dish in token of appreciation of his many years of service.

The Presbyterian Church of Korea is
A BIBLE BELIEVING CHURCH

and the Lord has redeemed His promises for them and given them

180,640 NET NEW BELIEVERS IN NINE YEARS

This is the equivalent of

70 NEW PARISHES OF 300 BELIEVERS EACH YEAR

90 such congregations in 1936

Read the story of
in the new book

"THE NEVIUS PLAN OF MISSION WORK IN KOREA"

By Charles Allen Clark, Ph.D., D.D.

God has given many promises to those who honor His Word. It has become quite the fad of late years to question its authority. They are spelling it at home in places as "bible" with a small "b" and it is one of the most appalling signs of the times. The Korean Church never thinks of it in that way. For them, it is His Book of Authority. That is why they throng the Bible Classes. In 1936 there were 341,700 believers in the Church; 317,831 of them at least once in the year turned aside from business to attend one of these week long, all day Bible Classes. Over 10,000 were enrolled in the Bible Correspondence course; 344,268 were on the rolls of the Sunday Schools and more adults than children attended; 3,685 men and women attended Bible Institutes six to ten weeks at their own charges. 52,806 children were in the D. V. Bible Schools; 1,500 children were in daily Bible Clubs. Friend have wondered if Koreans are all rich that they can take the time and spend the money for these things. They are desperately poor, but folks can always pay for what they value. Some value tobacco, or liquor or movies. Some value Bible study. It is all a point of view. Read the whole story in the book itself of how the Bible Class system was built up and why it continues. This is the Nevius Method beneath them all, the dynamic that makes them all work. Buy books for your home churches. They need the tonic of knowing the power of His Word again. 1939-40 conditions in the church are difficult but the church still lives and will live.

* * * * *

This is a much revised edition of the "Korean Church and the Nevius Methods" with statistics corrected and several new chapters, notably one long one with answers to specific questions which have come from Mission fields all over the world. Over 100 pages of new material and new pictures and charts.

On sale at the Christian Literature Society, Seoul, Korea.

Postpaid price ¥ 5.00

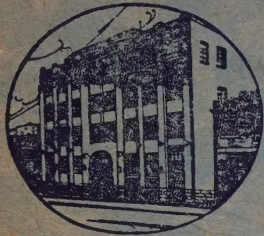
U. S. A. \$ 2.00

昭和十四年三月廿八日 印刷
昭和十四年四月一日 發行
發行人 京城鎮路朝鮮基督教會
編輯人 京城鎮路朝鮮基督教會
米國人 魯解理
印刷所 京城鎮路中央基督教青年會工務部印刷科
印刷人 京城府樓下町一一三番地 文弘善

明治三十八年七月八日第三種郵便物認可
(每月一圓一日發行)

發行所 京城鎮路朝鮮基督教會

THE CHRISTIAN LITERATURE SOCIETY OF KOREA



PUBLISHERS AND
DISTRIBUTORS OF
KOREAN
CHRISTIAN LITERATURE



Established in 1890 as a Union Christian Enterprise. Represents all the Missions in the Federal Council; Also the Korean Presbyterian and Methodist churches. Its catalogues list over 700 titles of its own, together with as many more belonging to others. The only union organization in Korea publishing Christian literature.

OUR SOCIETY'S PUBLICATIONS

Cover Many Important Subjects
such as :-

Apologetics	Agriculture
Bible Helps	Care of Children
Devotional	Evangelical
Homilies	Personal Work
Sociology	Stewardship
Temperance	Prayer
Commentaries	Church History
Sermons	Psychology
Biographies	Children's Books
Stories	Bible History
New Believers	Second Coming
Catechumens	Teacher Training

EDITORIAL ENDOWMENT FUND

We are establishing this fund so that the price of books may be as low as possible for the masses. This growing Fund now amounts to more than ¥ 6,000.00. Life Membership fees and special contributions are added to it. Have you sent in YOURS?

FOR 1939 WE NEED :-

- (1) Additional funds from Missions and individuals for the retiring allowance of the Publication Secretary.
- (2) Funds with which to publish 18 manuscripts now on hand and waiting.
- (3) At least ¥ 5,000.00 during the year to add to the Editorial Endowment Fund!

"WHATSOEVER HE SAITH UNTO YOU, DO IT!"